exaggerate the function of memory or ascribe to it
that part of the operations of consciousness which
really belongs to the activity of other power-aspects
of the mental being. It is not the memory alone
which constitutes the ego-sense; memory is only a
mediator between the sense-mind and the co-ordi-
nating intelligence: it offers to the intelligence the
past data of experience which the mind holds some-
where within but cannot carry with it in its running
from moment to moment on the surface.
A little analysis will make this apparent. We
have in all functionings of the mentality four
elements, the object of mental consciousness, the act
of mental consciousness, the occasion and the subject.
In the self-experience of the self-observing inner
being, the object is always some state or movement
or wave of the conscious being, anger, grief or other
emotion, hunger or other vital craving, impulse or
inner life reaction or some form of sensation,
perception or thought activity. The act is some
kind of mental observation and conceptual
valuation of this movement or wave or else a
mental sensation of it in which observation and
valuation may be involved and even lost,—so

that in this act the mental person may either
separate the act and the object by a distinguishing
perception or confuse them together indistinguish-
ably. That is to say, he may either simply become
a movement, let us put it, of angry consciousness,
not at all standing back from that activity, not
reflecting or observing himself, not controlling the